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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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For the Religio-Philosophical Journal.
SET THY HOUSE IN ORDER.

BY B. M. LAWRENCE, M. D.
Dedicated to all Mediums of Arbuta.

Oh, set thy house in order,
Garnish each chamber well,
Guests from the courts of heaven,
Within thy soul would dwell;
Would bring celestial blessings
To benefit mankind,
To break each yoke of bondage,
And elevate the mind.

Oh, set thy house in order,
The world has waited long,
To crown the right triumphant
And check the rule of wrong;
Gird on the mystic order
Worn by the host above,
Trust not in weapons carnal,
But prove the power of love.

Oh, set thy house in order,
Let justice be thy shield,
And thou shalt more than conquer
On life's great battle field;
The foes of truth will vanish,
Dark demons all depart,
And peace, with folded pinions,
Shall nestle round thy heart.

Oh, set thy house in order,
Quell every rising fear,
Life's work to thee appointed
Will then be made most clear;
Thou shalt upraise the fallen
Shalt teach the poor of earth,
And teach the horded miser
Wealth cannot vie with worth.

Oh, set thy house in order,
Subdue each selfish love,
With every sordid pleasure
That comes not from above;
And thou shalt teach the nations
Truth that shall make them free.

Oh, set thy house in order,
Bid foul disease depart,
Not from the body only,
But from the inmost heart.
Ask and it shall be granted,
Health will be thy command,
Unto the soul sick mortal,
Come through thy healing hand.

Oh, set thy house in order,
Let not thy soul despair,
An unseen hand is waiting
Thy way work to share;
To multiply thy blessings,
To banish all thy woes,
To show the joyous visions,
And sooth with sweet repose.

Oh, set thy house in order,
And guard it with great care,
The conflict fierce is coming,
For duty now prepare.
The people cry for justice,
They shall not plead in vain
Vix populi vox dei,
And Christ on earth shall reign.

For the Religio-Philosophical Journal.
The Dial—From Frank's Journal.

BY P. W. SMITH.
[Continued from last week.]

Twelve years have elapsed since my attention was first directed to the subject of Spiritualism. Not only was the experience of a long life repudiated, what was alleged in its behalf, but the prejudices of early education, religious bias and Presbyterian bigotry, all rose up in virulent opposition. But truth is mighty—gradually creeds and church dogmas began to crumble, reason to exercise its sway, and, finally, the blessed light of this new Dispensation shed its effulgent rays upon my soul, and I became a new man. Since then, not a doubt has flitted across my mind, and the happiness which it daily unfolds no pen can describe. It has robbed death of its sting, and the grave of its gloom, and having now passed the threescore years and ten, I await with expectant joy the blessed summons for my departure.

Personal experience is exceedingly valuable to all investigators, and should be given more frequently to the public. It is through our experience and that of others, that we have knowledge of the facts and views of spirit intercourse; and those who seek, may find the more readily by having marked out for them our pathway as a guide.

My experience has been varied and singular. On the affectional plane, heart could desire no more; on the physical, besides the startling manifestations witnessed through others, many of the wonders given with the Davenport, Eddys, and Home, have been manifested through my own mediumship.

But there is another phase of Spiritualism known to but few, and of which I had read but little: the influence of dark or undeveloped spirits. In a series of papers, I propose to give extracts from my journal, chiefly illustrative of this subject, which will not only be interesting to your readers, but draw forth the experience of others, and thus tend to throw light upon this impenetrable mystery.

In the investigation of this most glorious truth, I was not blessed with the sympathy of those near-

est and dearest. The facts and tests which, to me, had been so conclusive of Spirit intercourse, must, I thought, have equal weight with them; but alas, not one of them could be induced to look into the subject at all—their minds revolted at the very thought. And of physical phenomena, of what avail to speak of them to one who believes in a personal devil? Despairing, at length, of making any favorable impression, I concluded to let the matter drop, trusting that the future would bring that knowledge which could not come through to their minds otherwise.

A desire soon sprang up that I, too, might become a medium. I sat at the dial off and on for many hours, continued with short intermissions for several months, but all in vain. I perceived not the slightest motion of the table, and finally gave it up in despair, and for more than six years thereafter, did not even make an effort.

Early in 1858, my spirit friends endeavored to develop me for writing, and in some measure succeeded; a great deal was written through me, but could feel no confidence in it, unless confirmed by the dial or through some other medium. I struggled against this want of faith, but in vain, and for this, perhaps, the gift was withdrawn, and no influence thereafter imparted.

But the 6th of August, 1863, was to me a happy day, for then was granted the great desire of my heart—then was thrown down the barrier which separated me from my unseen friends.

While reading, a strong impression came upon me to take the pencil. No attention was paid to this for some time, believing it to be mere fancy; but the impression was renewed, and the well-known electric thrill coursed through my arm and the hand was shaken. Seizing the pencil, a short sentence is written, of not much import. Next day all this was repeated, giving a page or more, not from my own pen, but from the spirit world.

Seeing they could so easily move my hand, I requested, if it beindeed spirit writing, to confirm it by three shakes. Instantly it was done, with an interval of two or three seconds between each. More writing followed. It then occurred to me that possibly this might be the means of opening a channel of communication in which I could confide. I inquired if response could be given to the alphabet. "Yes." And then came—

"Get the dial, I wish to communicate." Just the last thing I should have expected.

With a throbbing heart the dial was procured, and I sat for half an hour before the least motion was perceived. Another half hour in slow oscillations of the index. Then came: "It is difficult, father. Be patient. We shall succeed." This encouraged me. In a quarter of an hour more there came communications from my son and step-mother, clear and unmistakable. Overwhelmed, with streaming tears, and a voice broken by sobs, I fell upon my knees and poured out my soul in gratitude to God for the great blessing just bestowed. Returning to the dial, it gave:

"God has answered your prayer, for he is the hearer and answer of prayer, and the rewarder of all who seek Him."

Communications now came freely from my spirit friends. They seemed to be always near, for the moment I took my seat the dial moved. Having then no occupation, I gave it most of my time. They said that a throng of spirits were ever in attendance, all feeling a deep interest in my development.

On one occasion I called for my grandfather, and asked if he knew aught of a remarkable dream that I had in 1822, two years after my marriage.

"I do. It was given by your mother, to awaken in you serious thoughts of religion. You saw your uncle Francis. It was then a true picture of his condition. Your dream was an exact representation of spirit life."

THE DREAM.

I was one of an immense throng of people, composed of every age and condition of life, all moving forward on some great highway.

We came to a river, a swiftly rushing stream, spanned by a bridge, over which we had to pass. While crossing I perceived it was no more thronged, but only here and there a few stragglers, some of whom I recognized. And now the bridge seemed imperfect; the planks had been removed, only the string pieces remained, along which each one, with anxious brow and careful step, picked his way, and ever and anon one would slip, and drop into the roaring flood beneath.

Suddenly it flashed upon me, *This is the Trial of Life!* Oh, what my fate! Instantly was I daunted, my whole life. No hope! Lost! Lost! A few steps more—my foot slipped, and I was struggling amid the waters.

A form in bright array stood on the river's brink. Stretching forth my arms, like Peter of old, I exclaimed, "Lord save me, or I perish!" Instantly I stood upon the billows and walked ashore.

An undulating plain lay before me, richly carpeted with flowers of every hue. Sparkling streams meandered along amid groves of waving foliage, enlivened by the melody of birds. Groups of men, women and children, intermingled, clad in white, showed by their sweet and placid countenances, the peace and joy within. Such a landscape never met my mortal vision, nor could I even have conceived of such. Surely, thought I, this must be Heaven.

On and on my footsteps wandered. The same requisite scenery extending on every side, as far as the eye could reach.

At length a change comes. No flowers greet the eye; the leafless trees are few; no running streams; no song of birds; No children there! nor did the people display that calm serenity and joy.

Wandering on, the gloom increased. No groups of happy beings; each kept aloof from others, and walked alone with folded arms and downcast eyes. Their garments, too, were all of a dingy color. The ground was rough and barren, with deep caverns and rugged rocks on every side. Silence brooded over all!

On and on I went. The darkness deepens. Those I met seemed writhing under mental anguish, and here at the mouth of a dark cavern, I recognized a near relative who had died a year previous. Never can I forget the horror depicted on that countenance. Trembling with excitement I awoke, and found myself convulsively sobbing. It was some time before I could become composed.

Physical Manifestations.

The Blind Medium of Vershire.

We republish the following remarkable account from the BANNER OF LIGHT of the 25th ult. It prefaces the article with the following remarks:

"We invite especial attention to the following remarkable statements concerning a medium now in this city. The article is from the pen of a well known legal gentleman, and can be relied on as correct."

Of the varied spiritual manifestations which have fallen under my observation, none seem calculated to excite more profound psychological interest than the phenomena exhibited in the person of this notice, Benjamin Franklin Richardson.

On the twenty-fifth day of March ultimo, there arrived in Boston, by rail, from a distant mountain frontier youth. Rarely indeed has a form more unprepossessing met the pitying eyes of our crowded streets. Nevertheless within that abject person lay strange endowments. Who, that beheld on that day that sad, wan, sightless face—that small, undeveloped brain, indicating, if not idiocy, the possibility only of the feeblest intellect—that attenuated form, from which nearly all vitality seemed long since to have departed—who that knew this forlorn being was from his birth doubly orphaned by the loss of both of his parents, blind from infancy, shut up by utter poverty and the sad conditions of his life from the possibilities of education and culture, could have imagined that this poor orphan was endowed beyond the ordinary capacities of men—that lo! there stood the teacher of a new psychology, with power to demonstrate through his person, beyond peradventure—by the voices of unseen intelligences, by the speaking presence of historic sages of all ages, as well as of familiar departed friends of yesterday—the amazing facts of immortal life, and the sublimest truths ever revealed to mankind.

Soon after his arrival in this city, I was invited to meet him at the house of Mr. H. Dillingham, 769 Washington street, and the following are the incidents of the interview. Their psychological value depends much in bringing the precise diction of the intelligence purporting to speak within the reach of rational criticism. I therefore preserve, as near as possible, the form of expression.

"I was twenty-six years old," says Richardson, "the twenty-third day of January last. My father was Ira Le Barron Richardson, a Methodist minister. My mother's name before marriage, Calista Lovejoy. My father, they say, died two months before I was born, my mother at my birth, which was in Vershire, Orange County, Vermont. When I was seven months old I lost my eyes by cataracts. I never saw anything on earth that I can remember. I was taken care of by the town, and kept in families that were willing to have me. When about six years old I went to live with Mr. Fulton—lived with him several years till he died. After his death I went back to Vershire. I had five dollars given to me by a friend, and then I went about peddling small articles, till all I had was burned up, and I went back to the poor farm in Vershire, where I was taken sick with consumption."

Thus far in answer to my inquiries had he related, apparently in his normal condition, the incidents of his life, when another voice spoke in tones firm and positive, purporting to be that of Dr. William Harvey, formerly of Oxford, England, a celebrated surgeon, and discoverer of the circulation of the blood. "He began to be sick in August, 1858, and continued to decline. As early as February following he was reduced to a condition of extreme weakness, showing scarcely any indications of life. On the twenty-fifth day of March, 1859, it was supposed by those who had charge of him that he died. His aunt was sent for by telegram, but did not arrive till after the funeral ceremonies had commenced. It was held in the Congregational meeting-house, and the Congregational clergyman officiated. "Do you know his name?" I inquired. "Rev. J. F." "How happened a poor boy like him to have so public and stately a funeral?" "It is required by the laws of the State, sir." "Are you quite sure?" "I am, sir." "Had he no living kindred except this aunt?" "None known to us, who cared anything about him."

"And I am present, sir," are the words now uttered by a low, gentle feminine voice, such as one might expect from a lady of culture and refinement. "Who is now addressing us?" I ask. "I am the aunt, sir, of this poor boy, who has been referred to, and, as I am present, I can inform you precisely of all that occurred at his funeral. My name is Mary Howard." "Your maiden name, madam?" "Mary Lovejoy," she replies. "My husband was George Howard, a clergyman of the Methodist Episcopal Church. We were living at that time in Springfield, Mass. About seven o'clock in the morning of the twenty-seventh day of May, 1859, I received notice by telegram that Frank was dead, and that his funeral would take place in the Congregational meeting-house in the centre of the town at one o'clock on the twenty-ninth day of May. I arrived a few moments after the funeral had commenced. A hymn had been sung, and the clergyman was making the prayer. After the discourse, as I had not seen my nephew for five or six years, I desired to see him, and they opened the outer lid of the coffin. I noticed that a steam or vapor had collected on the glass, and tried to wipe it off with my handkerchief. I then found that it

had gathered on the inside of the glass, and beckoned to Dr. B.—and told him I thought there was something singular about it. He said, "The man is not dead?" We then took him across the road to Dr. B.'s house and wrapped him in a warm flannel blanket. We let him lie a while and then rubbed him with salt and vinegar as hot as our hands could bear. In about half an hour he showed signs of life. He awoke suddenly with a scream and said, "Light oh light! you are all gone now." Those were the very words, I said. "Frank, you are not dead, are you?" He replied, "Oh aunt, why did you bring me back to this world so dark, so drear? There is nothing for me here. You have taken me from my father, my mother." We all then distinctly heard a voice—not of any one present—say, "Stay, stay; not yet, not yet." He then presently rose from the bed and said, "Bring me the clothes of the machine." I did not know their meaning. Some clothes were brought and he put them on. "Did he dress himself?" I asked. "Entirely, without any assistance." "Did he appear strong?" "Stronger than any of us." "Do you recollect the names of any who were present?" "Yes, I recollect Dr. B., Mrs. B., Mrs. P., M., D., and Rev. J. F."

Frank then ran into an adjoining room and took down a flutina—"what's that?" I ask. "A species of accordion," she proceeds, "which belonged to a little daughter of Dr. B.—on this instrument Frank played several dancing tunes and danced while he was playing. He then laid the instrument down, and preached as good a sermon as I ever heard in my life and made just as good a prayer, and said his name was Hosea Ballou, a Universalist minister. During the day and evening Frank was quiet. He ate some gruel, and was put to bed. Next morning he had disappeared. A diligent search for several days was made for him. He had not been heard of when I returned to my home in Springfield, on the first of June. He was found in the woods, I was informed, fifteen or twenty miles from the place, with a bow and arrow in his hands, and several birds which he had killed. I saw him the following August, in Worcester, Vt. He was then talking in unknown tongues, and imitating wild animals by strange sounds and bellowings. He was taken to Brattleborough for examination, but was pronounced not to be insane, but somewhat peculiar. My husband and I left the same fall for California, and both of us died of fever of the passage."

Such was the narrative of the spirit of Mary Howard.

The incisive voice of Dr. Harvey now proceeds to relate Richardson's subsequent career. He appears to have led a wandering life, visiting Hardwick, Greensboro, Wallingford, and other places, peddling and performing such incidental labor as lay within his power, accompanied by Mr. Spencer the clerk of the band of his guardian spirits, and curing many diseases by the laying on of hands.

"At Danbury," says Dr. Harvey, "I first became associated with his band, and have ever taken cognizance of all his movements." I remark that he seems to have been fed, like Elijah, by ravens, and repeat a little ballad illustrating a similar providence. The spirit exclaims, "That is very good, but a little Indian maiden has composed a poem about this blind boy better still, I think." I desire to hear it. The medium instantly rises, and in a plaintive voice recites a ballad, simple and pathetic. I concur with the criticism.

Dr. Dillingham inquires if any poets are present. The answer is affirmative, and that they will improvise a poem if desired. The medium rises from the sofa, and in a clear, low voice pronounces a stanza, the subject of which is the heroism of a soldier in the late rebellion. Another and another voice succeeds, till seven coherent stanzas of a patriotic ode, which I never heard before, have been recited, in as many distinct voices. On subsequent occasions, I have heard from him similar improvisations, upon subjects suggested at the moment, and under circumstances precluding the possibility of prior knowledge. The ideas and metrical expression I always found varied. These performances, while not possessing high poetic merit, are nevertheless extraordinary.

I next propose to examine, more particularly the physical condition of the medium. His height is five feet four inches. I suggest that his weight is probably eighty or ninety pounds. "More than that," says Dr. Harvey; "I can get it exactly." Stepping to a pier table, he taps with his forefinger several times on the marble slab, and says "Ninety-seven and a half pounds." He was weighed the day before he came down here. "How did you obtain that?" I inquire. "I telegraphed to his guardian, who is now at Saratoga, and he returned me a report of his weight." "If it is proper, will you give us his name?" "It is J. W.—" he replied. It is the name of an eminent reformer of the last century.

The head of the medium is small, but well formed, and indicating no deficiency. "It is the brain of a child," I remark, to him, "of seven years." "More than that," says Dr. Harvey, "eight years, at least. There has been no growth or development since his early life." His vitality seems extremely low. To my inquiry of the cause of this remarkable atrophy, and why his system, like that of other convalescents, had not recovered its tone, the intelligence replied: "The power of assimilation is so slight that were his spirit guardians to leave him, he would not live an hour. They alone supply the vitality which, since his supposed death in 1859, holds his spirit in its tenement. Never upon this earth was the electric cord that connects the spirit to the physical body reduced to a thread so fine, without a total separation. It was finer than a cambric needle."

At another interview a week later, I express my admiration at the marked improvement apparent in the medium. Dr. Dillingham and Mr. S., who is also present, and who had previously seen Richardson, concur in my remark. He, or rather the controlling spirit, has been answering questions in philosophy and psychology, with a scientific precision that few indeed could equal. He is walking the room with a firm elastic step. His homely face, less thin and angular than on my first visit, is lit up with a healthy color, and attractive with intelligence. "This change of condition, which you remark," says Dr. Harvey, "is owing to the fact that since he has been here in Boston, a large number of his band have been present to supply the vital elements, which he can obtain only from sources outside of himself, since the functional capacities of his body were destroyed by the consumption which he had, and so the spirits have concentrated upon him a great deal of magnetism." "But," I inquire, "do you mean to say, Doctor, that his disease was really consumption?" "Certainly I do. The lungs were ulcerated, and the functions of the liver and spleen and the other viscera were all but destroyed. To all ordinary intents, he then died. Since his resuscitation by the spirits who then took charge of him, he has been kept alive only by the

tabulum and magnetic stimulus which they supply. If you desire to see the effect that will follow our withdrawing, we will do so." We express our assent. "We will now," continues Dr. Harvey, "for a few moments withdraw all our influence and leave him to himself."

Scarcely had these words been spoken, when the medium sinks prostrate on the sofa. The countenance shrinks and assumes a ghastly look. The jaw falls and the lips recede. The pulse flutters and becomes imperceptible. In a few moments he revives. "It would be fatal," resumes the voice of Dr. Harvey, "to allow him to remain long in that state. He is never alone. His immense band is organized so that each knows his allotted duty. Mine is that of his physician, having charge of his health. An Indian, named Logan, attends him with constant watchfulness, so that if, for instance, while walking in the street, there should be any obstruction, as of a stone projecting above the sidewalk, Logan would be there ready to raise his foot over it. Day or night he is never alone. He can find his way anywhere, or thread any passage, however intricate."

This is confirmed by my own observation. Richardson moves about with intelligent precision, avoiding obstructions, and adjusting his movements in relation to objects with all the ease and security that perfect vision could impart. To my inquiries on this point he says, "I feel the hands of the spirit on my arm when I am walking, as plain as I now feel yours, sir, and I hear their voices telling me what to do just the same as yours."

The intelligences announce that his band comprises representatives in every department of science, and that they expect through the obviously feeble and undeveloped brain of this medium to demonstrate by irrefragable evidence the fact of spirit-life.

For the Religio-Philosophical Journal.

On the Origin of Matter.

BY HENRY T. CHILD, M.D.

There are, perhaps, few subjects that have puzzled the human mind more than the question of the origin of matter. The ancient philosophers believed that matter was inert and that in the struggle of spirit or force to control and modify it was to be found the evil which they perceived in the world.

We referred to a new theory, or rather a new interpretation of the old theory in an article on mesmerism, published in No. 4 of the Journal.

The religious world has solved the question of the origin of matter by adopting the absurd theory that God created it out of nothing! Modern science could not accept such an absurdity and hence the prevalence of a vast amount of infidelity to the dogmas of the churches in and out of them. We also referred to the grand discovery of a universal ether now very generally accepted. Brother A. J. Davis has presented some very profound and ingenious suggestions in the following formula—God—Intelligence—Principles—Ether—Vapors—Fluids and Solids; reversing this, we have Solids—Fluids—Vapors—Ethers—Principles—Intelligence, and the great positive mind—God, in whom, it has been said, we live and move and have our being. It is certain that so far as the support of life is concerned, solids are the least important. We may dispense with them and live upon fluids much longer than on solids, and the vapors are more essential to life than fluids. We may live more days without fluids than we can minutes without air, and it is probable that the Ethers, Principles and Intelligence are proportionately essential to man's existence. But we have a theory to present on the origin of matter. It is this, that all matter results from the decasation or crossing of those spiritual forces which are first manifested to us in the Ethers, the lines and revolving currents of which by passing each other in certain directions, deposit something which we call matter, and which remains intact only while these currents continue their action, and until others of a more potent character overcome their influences. Thus a solid bar of iron may be converted into a fluid, a vapor, an ether, and be entirely lost to our senses by the application of new currents in the form of heat, but when the latter forces cease to act, the iron will return, the same in quality and character as before. So of all matter which exists, we may take it to pieces, and put it together again by directing the forces. And thus we see nature in her great laboratory constantly taking all things to pieces and putting them together in better form. The best materials we can procure for our machinery, the shafts of our engines, the axles of our carriages; everything, is subject to the influences of these changing currents, and will break to pieces sooner or later. This law is positively necessary for progression, were it not for these ever moving currents there could be no change, no progression. It is our duty to study the laws expressed by these spiritual forces of the universe, and thus acquire the power of bringing them to be subservient to our control. We shall speak of the currents in organic structures and endeavor to show how these operate in producing the various forms of life, and what may be done to direct them for the production of healthy and well-developed organizations.

Truth is an eternal fact or principle, which can never be changed to suit the convenience of any creed or sect. It is the evidences of life, with all of its ever changing incidents and events, made manifest to the interior perception of the soul.

Theology is a myth, and why? Because it had its origin from the mythology of the ancients which was a myth.

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"The Pen is mightier than the Sword."

THE PROOF OF IMMORTALITY BY ANALOGY.

Analogy may rightfully settle many otherwise doubtful questions. "In discussing questions wherein demonstration cannot be had, analogy is the next best criterion, and all rational persons are bound to receive that theory which presents the purest rational objections, and is most in keeping with analogy."

Will not analogy induce us to believe that the origin of the human races was the same in principle, and perhaps in mode and manner, as other animals; differing in form, and in spiritual and intellectual capacity and endowment, and in the power of laughter and speech?

What that principle, mode and manner was, remains to be considered. What is the universal result of all the varied productions of vegetable life? A preparation to live again, a repetition, at the least, of its present existence.

Improvement in condition, is the universal law of progress, wherever it can prevail, its mutual tendency being towards perfection.

This same tendency to improvement in its progress to perfection is very decidedly visible in the mineral kingdom. Time, and favorable conditions only, are the necessary requirements.

Does not the rule and comparison hold equally good in the animal kingdom, and especially in the races of human beings? Is it not even more prominently so? Everything originated from crude and imperfect beginnings. The inherent law of progress conducts them forward in progressive improvement towards perfection. This is the very nature and essence of existence. However slow we may be to discover it, the facts so exist. These facts have been misunderstood and underestimated, as well as the law of progress improved in all the works of nature.

The dawnings and perceptions of the present day prove all this, and give an additional impetus to this progressive age. In all the works and productions of nature, there is a law of progress operating to correct any wrong or error which may happen in the condition of any of those works, in their destined course of advancement to relative perfection. Wherever this tendency is powerful enough to overcome and correct any such wrong or error, they will be righted and restored, otherwise it can only be partially done, or often not at all. What is rationally to be inferred by analogy from the existence and manifestation of this principle?

The analogy, to hold good, must apply as well to the human race as to the rest of animal creation. A question may arise as to the proportionate amount of progress in the mineral, vegetable and animal kingdoms, as they are usually classed. The proof would seem to be, that that portion of the animal kingdom, the human race, has made much the greatest capital to begin with. But all had life as a fundamental principle and their proportion of life's varied capital in their origin, to improve upon, according to their circumstances and condition. But it is, in all instances, a continuation and repetition of life, subject to innumerable changes and modifications. In the inquiry and argument in proof of the immortality of man, how easy and natural the belief and conviction that man should live again in some other state of existence, in a repetition of life in some other way—without observation and reflection it might seem to the thoughtless, that the death of the body was the last and final end of man. But there is a strong, inherent desire in man to live again, amounting, at least, to an imaginary belief, if nothing more, that such will be his fate. "Whence, then, this hope, this fond desire, this longing after immortality?"

It may be considered as one kind of proof that this universal yearning after immortality would not have been implanted in human nature unless it was destined to be satisfied. This consideration, together with the analogical reasoning on the perpetuation of life in all kinds and degrees of existence, go very far to strengthen and confirm the belief in the immortality of man. These considerations and beliefs belonged to the ancients.

The present day furnishes absolute proofs of the truth of man's immortality, through the revelations of Spiritualism.

The great similarity to the human race, in the physical construction and organization of many of the brute animals, furnishes analogy with strong grounds for a belief in a similar origin of man.

Progress in the vegetable and animal kingdoms, in their successive generations is very slow, hardly perceptible, the same process over again, with very little improvement, in any single generation, if any, and even that depending on favorable conditions.

But with man, is it not very different? Is not the change of each generation, through the death of the body, a totally different advancement? There is no more living the earthly life over again. An entire new state of existence succeeds. And will not analogy continue to hold its sway there, by showing that yet additional steps and successive improved changes will forever continue to succeed each other?

In the vegetable kingdom, beside affording food and support in its various ways, for the animal kingdom, is it not, in its original organic nature, purposes and results, barely a preparation to live again on earth, a renewed process of germinating, growing and maturing, over and over again, according to its adaptation to season, condition and term of life?

In regard to man, his future state in immortality, all is different. When he passes from this state of existence, he enters upon an entire new stage, and all earthly scenes are past. No repetition of earthly life. But analogy follows him wherever he may go, and always holds to a better condition on every change. The principle of analogy is a powerful aid to supply the want of other proof of the spiritual existence of man.

But there is another proof. The universal desire and belief in a future state of existence by all nations and races of man, furnishes a rational and logical inference of the reality and truth of such future existence.

The fitness of such a state for the great improve-

ment of the condition and happiness of man, without alloy, is another reason for its truth and reality. And these harmonize with, and tend to confirm the force of analogy.

[As our remarks upon this subject will extend beyond the usual length of our leading editorials, we will resume its consideration in our next issue.]

HIDING THE LIGHT.

Spiritualism is the light of the world, and mediums are the lights of Spiritualism. Therefore, it behooves every one to see that they put not their light "beneath a bushel." Many mediums, from want of energy, encouragement, or means, are practically doing it however, whom we would encourage to refrain from longer doing so. If you believe in the glorious realities of spirit life, it is unquestionably your duty to impart that faith, or fact, to others, even though it be done at the expense of ridicule or other unpleasant experiences. True, every one should use a due amount of wisdom and caution, and not go to an opposite extreme, by, as it were, "casting pearls before swine;" but take a medium ground between the two extremes in disseminating the pearls of truth. Many mediums, we think, are "penny wise and pound foolish," who set up as public mediums to give tests, clairvoyant examinations, describe the past, and reveal the future, &c., &c., but erroneously take it for granted that it does "not pay" to advertise in the Spiritualist papers, or, in fact, in any paper. Such mediums, we certainly think, are retarding the cause of Spiritualism and seriously damaging their own pecuniary prospects. We have a case in point, which confirms our conclusions, that it pays mediums, who have gifts, to advertise. A worthy lady medium, of this city, who has advertised in the JOURNAL to the amount of less than five dollars, acknowledges that it has benefited her to the amount of thirty. This fact confirms our belief, that if any person possesses gifts as a medium, and more especially those who give sittings for "strangers," should make the fact known, both for the good of the cause they represent as well as for their own pecuniary advantage.

COMPLIMENTARY.

The Boston Universalist, in speaking of the proposal of the Church Union to print a daily issue, says: "We think it has several qualifications which recommend it for a New York daily, while we can recall but one important one that it lacks. It is as reckless as the worst of them, and bolder than the best of them. It can blow its own trumpet. It can scold smartly. It can argue equally well on either side of a subject. Its only grave defect is lack of ability. But under the tuition of the learned and 'masterly' author of 'Ecce Ecclesia,' there is no calculating what progress it may not make before 'circumstances permit' it to jump out of the weekly frying-pan into the daily fire."

DO WE BELIEVE IT?

Believe what? Believe what we preach, and talk, and sing, and pray—that the Lord is coming soon.—Second Advent Paper.

Pray where has your Lord been—asleep or on a journey? If so you should do as some people of old were told to do, "call louder." But to be serious; it is really strange that any sect or people, professing to believe in the Bible, should err so much from its teachings as to suppose the God of the universe, could, for a single moment, withhold his power and guardian care from his works; when it will not be denied by any student of that revered book, that its teachings are that God is a spirit and power "in which we live, move and have our being."

MEETINGS AT MUSIC HALL.

The interest and attendance continues unabated at Crosby's Music Hall. Besides the Lyceum and Conference, two meetings were held on Sunday the 26th ult., at which Mrs. Colby claimed the attention of a full house. This new speaker among us attracts a full house on every occasion. She has many admirers, and those who are not attracted by her energetic, earnest and forcible manner of speaking, seem to find themselves drawn there by a peculiar and attractive psychological power that accompanies her in her manifestly inspired discourses. She remains with the First Society of Spiritualists during the first and second Sundays of this month.

SPIRITUALIST MEETING AT UHLICH HALL.

The Second Society of Spiritualists of Chicago held their regular Sunday meeting at Uhlich Hall on the 29th ult. Dr. Blain, the newly developed medium and speaker, was present, and delivered a highly interesting and impressive discourse to a large and attentive audience. The discourse received the highest encomiums of Spiritualists, his subject being of the sympathetic order, viz: Drinking the cup of sorrow that we may be blessed hereafter, was handled in a way to call forth the liveliest imaginations of his hearers.

A PRACTICAL TEST.

Dr. A. W. Williams, formerly of Vermont, Ill., and now a resident of DePere, Wis., received a telegraph from Stephen Brown, Esq., of Vermont, whose wife was lying very low, to come and attend her. The Doctor at once complied, and in about two weeks the lady was able to ride out, and is getting well. We believe Dr. Williams to be a very fine test and healing medium. He will heal the sick during May and June at DePere, Wis.

RECEIPTS OF THE ANNIVERSARY IN BOSTON.

As a further evidence of the grand success of the Anniversary in Boston, is the fact that the total receipts amounted to \$1475.05, and the expenses \$674.53, leaving the net proceeds \$800.52, most of which will be distributed amongst the Lyceums that took part in the celebration, and the balance will be reserved for charitable purposes.

THE PROPOSED SPIRITUALIST PAPER IN MICHIGAN.

Brother L. B. Brown writes to us under date of April 25th, in relation to the proposed Spiritualist paper in the state of Michigan, and says: "We have now a sufficient amount of stock taken to warrant the commencement of our paper, and without doubt shall issue the first Number at the time advertised."

RICHLAND CENTER, WISCONSIN.

Brother Pease of this place informs us that the Spiritualists there have quite a flourishing Society. They have a Lyceum that numbers some forty-five members, who meet regularly each Sunday at the Court House. They have bought a melodeon to assist them in their musical exercises.

FIFTH NATIONAL CONVENTION.

By reference to a call published elsewhere in the columns of this paper, it will be seen that the Executive Committee, have concluded to call the Fifth National Convention of Spiritualists at Corinthian Hall, in the City of Rochester, New York, on the 25th day of August, 1868.

ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS.

In a few months it will be time to hold the Annual Session of the Illinois State Association of Spiritualists.

That the Executive Committee may be the better enabled to decide upon the proper place to hold said annual meeting. Friends at different points desiring the same to be held at any particular place, will oblige by informing the undersigned, of the size of the hall or meeting house they can furnish, and whether generous hospitality will be tendered to delegates.

These questions, and accessibility by railroad, will have much to do in selecting the point for the holding of the next Annual meeting.

S. S. JONES, President.

M. T. Peters, Secretary.

Address Milton T. Peters, Lombard Block, Chicago, Ill.

Chicago, Ill., May 1, 1868.

Personal and Local.

Margaret Fox is holding circles at a Mr. Holmes', 764 Sixth Avenue, New York city.

The Republican National Convention convenes in this city on the 20th of this month.

Warren Chase says: "New York has never been so well supplied with good mediums as at present."

G. F. Bailey & Co's Menagerie and Circus have been giving exhibitions during the past week in this city.

Sister Fannie Allyn spoke in Mercantile Hall, Boston, on the evening of April 12th, to good acceptance.

Dr. Persons is still healing the sick with his magnetic healing powers, with undiminished success, in San Antonio, Texas.

Dr. Blain goes to Springfield, Ill., to deliver an address before the Society of Spiritualists of that city, on the third of May.

George R. Clark, a newly developed test medium, has opened rooms for the reception of visitors at No 56 Pleasant street, Boston.

The Mexican press and judiciary have discovered that the law against traitors, under which Maximilian was tried and executed, is "unconstitutional."

E. B. Holden, in the BANNER of LIGHT of April 25th, says: "As a reliable test medium, perhaps there are few who rank higher than Mrs. Monisa French, of Williamstown, Conn."

Mrs. Cora L. V. Daniels is the special agent of the "Louisiana Homestead Aid Association," the object of which is to secure homes and farms to the destitute people of Louisiana, white and black.

Jewell presenting himself at St. Anthony, Minn., says: "Sands the juggler, it is said, went on purpose to see the ghost, and succeeded in his wish, but did not shoot, because he could see the wall through the shadowy visitor."

Dr. Kirby called upon us, and requested us to say, in his behalf, that "Spiritualism has one more spoke in the wheel." In other words, Dr. Kirby, a talented lecturer on various scientific subjects, has become a bold advocate of Spiritualism. We welcome the Doctor to our ranks.

The San Jose Mercury, of the 18th of March, contains the following notice of our worthy brother Benjamin Todd: "Mr. Todd, editor of the BANNER OF PROGRESS, lectured at the City Hall on Monday, Tuesday and Wednesday evenings of this week. His subjects, which he treated in their order, and in a very able manner, were: 'Animal Magnetism and Spiritualism—their relation to each other; 'Immortality of the Soul,' and 'The Philosophy of Spirit life.' We were present at his lecture on Tuesday evening, and heard no such sentiments expressed as those the editor of the Patriot, who was not present, accuses him of uttering. It seems that the Patriot cannot speak of this gentleman except to misrepresent him."

Literary Notices.

"Every Saturday" is as prompt and regular in its welcome visits as the day of the week it is named after.

"The Nursery, a monthly magazine for youngest learners," greets us for May. This little periodical fills a great want in Juvenile literature.

"Our Young Folks," Ticknor & Fields, Boston, a beautiful illustrated magazine for boys and girls, for May, has reached our sanctum. This periodical should be a welcome visitor to every youth in America. Single copies 20 cents.

The manuscripts of four new and valuable works, entitled "The Pioneer of Moral Philosophy," written by the able author, Dr. G. W. Kirby, are ready for press, and the author desires to secure the assistance of liberal minded men, with some means, to assist him in placing his works before the people. From \$500 to \$2000 is needed, for which perfectly satisfactory arrangements will be made by addressing Dr. Kirby, Drawer 6023, Chicago. The works have been examined by some of the ablest critics, and pronounced by them "works of great power, and should have an extensive sale," etc.

THE SYSTEM OF NATURE; OR, LAWS OF THE MORAL AND PHYSICAL WORLD. By Baron Diodotus, author of "Good Sense," etc. A new and improved edition, with Notes by Diderot. Translated for the first time by H. D. Robinson. Two volumes in one. Price, \$2; Postage, 24 cents. Address J. C. Bundy, Drawer 6023, Chicago, Ill.

The above entitled work contains 362 small type, close print, large octavo pages, and is a work worthy of perusal by the best thinkers of the age. The following is the concluding chapter of the work entitled "Abridgement of the System of Nature."

"O ye, says Nature, who, according to the impulse which I have given you, tend every instant toward happiness, do not resist my sovereign law! labor at your felicity; enjoy without fear! be happy."

"Return, O devotee, to Nature! She will banish from thy heart the torments which are overwhelming thee. Cease to contemplate futurity. Live for thyself and thy fellow creatures. I approve of thy

pleasures, while they neither injure thee nor others, whom I have rendered necessary to thy happiness. "Let humanity interest thee in the fate of thy fellow creature. Consider that, like him, thou mayest one day be miserable. Dry up the tears of distressed virtue and injured innocence. Let the mild fervor of friendship, and the esteem of a loved companion, make thee forget the pains of life."

"Be just, since equity supports the human race. Be good, as bounty attaches every heart. Be independent, since thou livest among beings weak like thyself. Be modest, as pride hurts the self-love of every human being. Pardon injuries, as vengeance eternizes hatred. Do good to him who injures thee, that thou mayest show thyself greater than he, and also gain his friendship. Be moderate, temperate and chaste, since voluptuousness, intemperance and excess destroy thy being, and render thee contemptible."

"It is I who punish the crimes of this world. The wicked man may escape human laws, but mine he can never fly from. Abandon thyself to intemperance, and man will not punish thee, but I will punish thee by shortening thy existence. If addicted to vice, thou wilt perish under thy fatal habits. Princes, whose power surpasseth human laws, tremble under mine. I punish them by infusing suspicion and terror into their minds. Look into the hearts of those criminals, whose smiling countenances conceal an anguished soul. See the covetous miser, haggard and emaciated, groaning under wealth, acquired by the sacrifice of himself. View the gay voluptuary, secretly writhing under a broken constitution; see the mutual hatred and contempt which subsist between the adulterous pair! The liar, deprived of all confidence; the Jew heart of ingratitude, which no act of kindness can dissolve; the iron soul of the monster, whom the sight of misfortune could never soften; the vindictive being, nourishing in his bosom the gnawing vipers, which are consuming him. Envy, if thou dar'st, the sleep of the murderer, the iniquitous judge, or the oppressor, whose couches are surrounded by the torments of the furies! But no! humanity obliges thee to partake of their merited torments. Comparing thyself with them, and finding thy bosom the constant abode of peace, thou wilt find a subject of self-congratulation. Finally, behold the decree of destiny fulfilled on all. She wills that virtue shall never go unrewarded, but crime be ever its own punishment."

Correspondence in Brief.

Prof. R. R. Roberts, writing from Augusta, Ga., says:

"I am exceedingly glad that you are coming out 'more than conquerors' in a business point of view. I start North May 1st, but will stop fifteen or twenty days, by special request of a large petition, at Bellefonte, Ala., from thence to Quincy, Ill., where I will heal the sick during June and July."

Levi Stearns, of Oak Creek, Wisconsin, fraternally writes:

"I have often a desire to express a brother's sympathy with you in your bereavement in the departure of your excellent son George from earth-life, having been called to give the last look on earth to seven sons and two daughters who have departed to the summer land. But, O my brother, the saddest, bitterest consummation of grief was to bid adieu to the mother of my children, the choice of my youth, the companion of my manhood, the wife of my bosom. It seemed to me like death in very deed. Gladly, indeed, would I have dropped the mortal coil, and gone with her, for I had no more on earth to live for—my heart's treasure was gone, and but for Spiritualism life had been a burthen still. I speak of your son because of the high estimation I had formed of his character. From the business communications we had exchanged, my brother, that he was a noble soul was not lost. I would tender a brother's sympathy to Mrs. Jones, whose mother heart often feels its bereavement, as I well know was the case with the mother of my children in her bereavement."

"But, my brother and sister, what a blessing is the intercourse that is opened between the summer land and ours, that we can communicate by various means with our loved ones who have gone before us, and they with us. How thankful I am to the Father and Mother of life that has bridged the mystic river, so that my companion and children can come and talk with me in my lone chamber, by impressions and telegraphic signals, moving my hand in answer to questions, thereby shedding a light on my path down the vale of years, with the assurance that they will accompany me across in Charon's boat to the spirit home. So, my brother, Spiritualism has made my life not only bearable, but full of enjoyments and youthful anticipations."

Mrs. Sarah Pina, Burlington, Iowa, writes:

"I never wrote a line for print in my life, and well know that I cannot write like those of better education and more experience, but I wish to say a few words in my own way. I was educated under the influence of the Methodist church and have been a Methodist quite a number of years, and thought none else were right; but a few weeks ago I heard a lecture on Spiritualism by Dr. Doty. The thoughts which he presented to us were so different from anything that I had ever heard that I could not help thinking about it, and it so pressed upon my mind that I could not sleep nights. I wanted to hear more, and having heard of a spiritual doctor at Burlington, I took my little girl with sore eyes, and came to have her cured. I will here say that many of the old practitioners had failed to cure my girl. While here I have had many mysteries explained to me, so that they are no longer mysteries. I have many friends who are Spiritualists. I wish to say to them that I too am a Spiritualist. My best wishes be with Dr. Doty. May he still continue to give to the world his gems of truth."

Brother L. Bush, writing from Jamestown, Tennessee, says:

BROTHER JONES: Living away in the Cumberland mountains of Tennessee, and with small advantages for spiritual light—I am forced to beg leave to enter a few lines for the benefit of suffering humanity.

This country is susceptible of magnanimous homes for thousands. Its rich fertile soil and barren waste lands for grazing stock affords two enterprises. While the valleys are luxuriant with the growth of all kinds of vegetation; the highlands are overspread with a green foliage, and beautiful lawn of evergreen, and grass that fatten stock alternately, for the benefit of man.

To that class of people who desire to husband the soil and increase in spiritual growth, live easy and happy, I would say come here where land can be purchased for one dollar per acre, and stock accordingly; where mechanics can set up and erect machinery with small capital, incorporate their own labor, secure their own wood or coal at the expense of hauling, and drive dull care away by industry. [Our worthy brother says much more in regard to the advantages of his section of the country, which we would be glad to insert but have not room, and concludes as follows:]

Time-honored usages and old dogmas are fast vanishing away, and the promulgation of right is

hailed by the Liberals; while the inhabitants of the spheres—like Whittemore, are teaching more than the alphabet—and the drowsy and monotonous sermons of a lazy priesthood, mumble out and leave truth to swell and flow for the benefit of man.

Sister F. A. Logan, writing from Genesee, Wis., says:

DEAR EDITOR: Please allow me to say through your columns, to the numerous friends who have so kindly entertained me in my journeyings from New York city to my own loved prairie State, Wisconsin; that I find myself once more among kindred dear, "home again from a foreign shore," to the little town where first we settled when we migrated to this State twenty-five years ago. * * * The signs of the times indicate progress.

A few days since the clergy from various ecclesiastical bodies, convened at Madison, the capital of our State, for the purpose of uniting their efforts to pull down the strongholds of the adversary, "Tis well," while pulling down the strongholds, their mythological dogmas may be buried amid the ruins, as was Sampson, notwithstanding he had such wonderful power for the time being.

None may now know the mighty power which lurks behind the screen.

There are workers in heaven and on earth bringing about a glorious era, as instanced in our progressive Lyceums, and ere long our spiritual halls shall become a place of resort, where the disconsolate and weary shall find rest from the doubts and darkness of the past, and sorrow shall disappear before the light of reason, for knowledge shall dissipate sickness and gloom, and the effulgent rays of heaven's pure truth shall beam benignly into the remotest corners of the earth, then shall we see eye to eye, and charity, the angel of the soul, reign supreme over the citadel of human imperfections.

For The Religio-Philosophical Journal.

A Palatial Car.

BY HENRY T. CHILD, M. D.

Returning from Cleveland a short time since, the gentlemanly conductor of the train on the Lake Shore road—invited us to ride in one of the new palatial cars—belonging to the Chicago and Buffalo line, called the Forest City; and of all the grand palaces of this character, this was certainly the most superb we have ever seen. The interior was handsomely inlaid and decorated with maple, satin wood, rosewood, a very beautifully striped red wood of South America, and mahogany. It is divided into a large central state room, and four others of smaller dimensions; these rooms are very elegantly and tastefully fitted up with sofas, chairs, tables, etc., ornamented with mirrors. The plate glass windows are so arranged that the car may be ventilated in summer and they are to be heated in winter by stoves, one of which is to be placed at each end of the car and the heat conveyed by pipes admitted by registers into each room.

The large central room will be free to all the passengers, the other rooms are private, and designed to be taken by parties, in each of these is a very neat toilet and water closet. Each room is lighted by a chandelier. The car is calculated for forty persons. The Michigan Southern and Northern Indiana Railroad have built two of these cars, at an expense of over \$25,000 each, and intend using them for private parties, or when not so occupied price for riding in private cars.

These Western railroads have learned that much of their success depends upon accommodating the public, and they have taken special care to have gentlemanly conductors, who are ever ready to answer proper questions, and do all they can to contribute to the comfort of the passengers.

Women at the Polls.

From the Sturges (Michigan) Journal.

A few weeks ago, at a large meeting of the citizens of Sturges, the ladies were appealed to to aid, by their influence, in the coming election, the cause of prohibition. They replied that they would if they were allowed to vote. At a subsequent meeting the gentlemen could do no less than to invite them to come out on election day and make a demonstration in favor of prohibition. A committee of twelve was appointed, Mrs. Wm. Kite, at the head as chairman, to carry out this object. The committee then canvassed the village and invited all the ladies to come out on that day and join in the demonstration, and show to the world that they were not afraid or ashamed to go and ask for their rights which have been so long withheld from them. At two o'clock, on Monday, election day, the assembled at Union School Hall and marched to the room where the election was held, and one hundred and fourteen deposited their votes in favor of prohibition, and six against. Whilst they were marching through the room where the election was held, the utmost order prevailed, and when they were retiring three hearty cheers were given for the ladies of Sturges. Great credit is due to Mrs. Wm. Kite, chairman of the committee, for the management of the whole affair. The utmost good feeling prevailed, and not a sneer or a jeer was heard from the Lords of Creation, but a large majority seemed to find this as a precursor of what they desire and expect in the future, when the people shall be educated to respect the rights of all, and be willing to grant them.

Now, on the old fossilized conservatives of another generation—ye aristocrats and tyrants—haters of liberty and human rights—begin your howl! The Constitution is in danger—the country will be destroyed—one hundred women have come out on election day and have voted, thus demanding what they have a right to demand, and what they never will cease asking for until it is granted. All honor to the brave and noble-hearted women who have defied the prejudices and clamor that is made when innovators are made against "time-honored customs," and have nobly set an example for others to follow.

For The Religio-Philosophical Journal.

Letter from N. Frank White.

BROTHER JONES: My dear friend, I am glad to see the columns of your Western paper, and to know that your are determined to "put it through." It seems to me a paper should be well supported, and I trust it will be. You have my warmest wishes. I don't know when I shall get West again. I often long for the broad prairies, and the big, warm hearts there. I am just closing up my second engagement in this city. Like the first, it has been a very successful one, large and increasing audiences, unabated interest, and an enthusiastic reception from first to last. The people like me here and I like them. I am making my home with my mutual friend Dr. Bryant, and can assure you having a good time with him; he is a glorious man—all man; shall spend the month of April home digging in my garden; please put in lecture column my appointments; address through April, Seymour, Conn.; I have had several applications for May, but am yet undecided in regard to that month. June I am in Williamstown, Conn., and that brings me up to July, my summer recreation month. I have had a very successful year in the East, and am in excellent health. Remember me to all friends, and believe me as ever,

Yours, fraternally,

N. FRANK WHITE

New York, March 23, 1868.

Communications from the Inner Life.

He shall give His angels charge concerning thee."

All communications under this head are given through Mrs. KINGSBURY, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit-world.

INVOCATION.

We approach Thee as Thy children, and as a Principle of Love. Thou art the source of all conscious being, all emotions, sensation and action; and in Thy love are we begotten, and received by Thee into all the joys of our capabilities. We cannot ask Thee to especially look down upon the earth in any particular place, for Thine eye is the whole conscious creation, and it comprehends all its conditions. And while Thou art in the inmost soul looking out into Nature for the highest and most direct road for Thy children's footsteps up to Thee, still Thou art in the lowest depths of light. We bless and worship Thee in spirit and in truth, knowing that in and through ourselves alone shall we receive the blessing as we convey the blessing to others. We, as Thy children, thank Thee that Thou hast endowed us with the power of reason, that we may expand our faculties; that we may go out into Nature, and there receive the brightest and divinest gifts; that Thou art the Fountain of Inspiration; that Thou art a World of Life! And as a Principle and a Power, we address Thee, feeling that in our condition there is an active life, and in that life there is a world of love; and may we so diffuse that throughout all the conditions of life that we shall realize that God is forever within and without, that there is no place where he is not, no condition that he himself does not control, as a Power and as a Spirit; and that the crude conditions of life that humanity call evil, are but the outer crusts, that pass away when the understanding unfolds, and they become brighter and purer within to understand this Principle that we call Father-God, and worship and adore him, as we do, by understanding ourselves and the Divine temple that is builded within the grosser matter in which the soul dwells and the spirit has its body. And upon that altar of consciousness do we recognize that we may practice Love and know that it is God.

QUESTIONS AND ANSWERS.

Question First, by A. C. Barnes, Abila, Ia.—I have often wondered if friends in the spirit-world could retire from the notice of other spirits and talk matters over privately, as friends frequently do in this world?

Answer.—We are happy to inform our questioner, that all the happiness, all the retirement, and all the conditions, that pertain to the happiness of the spirit, are uninfluenced in the spirit world. And there are many times when, in sweet and confidential converse between two spirits, happiness is experienced, akin to that which we know and feel in spirit; and whenever we wish, we can retire even within ourselves and no spirit can see or understand one emotion of our being. If we wish it, we have our quiet hours in the sacred solitude of our homes; or we wander hand in hand with some loved one, and many of our thoughts come and flow out again, and we receive joy such as the earthly can little understand or appreciate.

Question Second, by Geo. B. Richmond, Lansing, Mich.—Is there darkness and day-light in that portion of the spirit world near the Earth?

Answer.—Those conditions exist, in the spirit world, darkness and day-light, as you term them; yet they are not recognized, by us, in the same condition that you recognize them. We are subject to the Laws of Nature, as you are. When the sun rises in the morning, mankind naturally comes up, his aspirations flow upward, he has an upward tendency until it reaches its meridian, and he then sustains an equilibrium, and is neither on the one side nor the other. As the sun rolls up, over and passes down, the atmosphere changes. It assumes a globular condition in the morning, then it is perfectly round in a circle, after the sun reaches its meridian, it is oblong—in that condition, we feel sluggish, and body and spirit both seem to pass downward, as it were, into a natural condition, and an horizontal position is that condition to the body, and it is so with the spirit. We follow that rule because it is one natural to humanity; vegetation, mineralogy, and to all the conditions of life.

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Question Second, by the Same.—Can spirits see persons in the earth-life at their labors in the fields as well as they could while on the earth?

Answer.—It is owing to the mediumistic forces that surround the earth-life children, and the clairvoyant vision of the spirit. We see you in the earth-life as you are, if we have the medium to look through. If the atmosphere has the mediumistic forces adapted to our vision, we see you just as you are; if it has not, then we see you in figures, as it were, or a symbol. All spirits are not clairvoyant, neither are all in the earth-life sufficiently mediumistic to throw an aura from their bodies that form a mirror to see them in. Hence, we are governed by our mediumistic unfoldments as spirits and the mediumistic qualities of your natural bodies. The mother, passing from the earth-life, anxious and solicitous about her children, unless she has the natural clairvoyant eye, must see her children through the clairvoyant aura of some other spirit, whichever assists in recognizing them.

Question Third, by the Same.—Could a spirit peruse a book, if it had a desire?

Answer.—Yes; the desire would unfold the law whereby it would be able to accomplish its desire.

Question Fourth, by the Same.—According to Mr. Davis, every person has a natural partner, and when both pass from this earth, know, and are drawn to each other as if by intuition. Perchance should they meet on this earth, would they not be drawn to each other by a reciprocal, irresistible attachment? If so, why is there so much seeming true love by one party only?

Answer.—Humanity is governed by the law of positive and negative attraction and repulsion; and in the human body lives an undying spirit. That spirit is ever reaching out for something to satisfy

its nature; it manifests itself through every fiber of its body; its nervous system is continually passing out into nature, giving hold of something to satisfy the inner life. The action of the vital forces of the animal nature should be in concert, which is to the Divine Law, and when they satisfy that demand their nature. In that way, you pass on, step by step, throughout the social relation. And what satisfies the spirit and quiets the nervous force of the body, is understood by mankind as love; a love upon one plain, you then satisfy that as to a higher, no two kinds being alike. One, will perhaps satisfy that condition of its nature and spiritual nature, and pass on, leaving her to come to it best can, for the law of repulsion is inevitable, and as quick, and as emphatic, as the law of attraction.

And when our brother seeks a companion in the spirit-world, one that is forever a counterpart of himself, he has not folded to comprehend the meaning, for the uses is the Law of Eternal Life, and no one can be so absorbed in another that they will either mission. And as you are parts of a great, so will your life be made up of atoms, and sons, and praises of brother man and sister throughout all the endless ages of life. We ignore the companionship of the one man or one wife, but we think that every one consists of a part of another, and if you are associated, spirit-world, with a female companion, there is element in you that she will satisfy.

Question by J. Crosby, Cle. Md.—Will spirit intelligence inform us, if in accordance with the Law of God and Nature women should exercise the same authority with man in all the relations of life?

Answer.—We find no right to exercise all the faculties of the human either in the male or female. We recognize as the sturdy oak, woman as the vine—as it of the oak. We recognize in her the aroma flower, which refines and perfects God's work, which is man and woman, making a whole, a perfect blending of all the elements that crown them with immortal life, and the key to all knowledge, and art, and all wisdom, the perfection of the Good Motherhood in Nature.

HENR

I see that there has been doubt in regard to my ability to communicate Henry Wirz. I would say to my brother, he understands the law, he will not wait the rapid development and unfolding in spirit world. True, when I inhabited your I was encased with animal life adapted to me, but when I left that behind me, and to myself this that belongs to the spirit, I passed a refining process that unfolded my mind. And when I see the conditions which I thought, as I place myself in rapport with, to me, a matter of astonishment. What return to excuse myself for any of my action, I stand here to-day individualized, to work out my own salvation, I expect all there is within myself, and aid my brain to be more charitable, have more just reasoning faculties, understanding of themselves are the judges of their own and do not judge over scrutinizes them so will the God within their own nature. To say, he has passed beyond our influence, but affect him where he is. Ye little undeveloped power ye have over each other, either for happiness or for their misery. True, I have found that I use that is adapted to my thought and as thought is the motor-power of act accounts very much for the language I use my thoughts. You may take the crudest that you can find in the earth-life, and percolate that and clothe it with its spiritual and you will find its language will be in accordance with the instrument that it uses; and that our language, in the spirit-world, so far as yours in your world. When we lose the grosser, the grosser language goes with that spiritual language is attuned to poetry.

ANNIE L. BREO HER HUSBAND.

Annie is present, gentleman knows who Annie is referring to, her late husband, who was present, replied, "yes, I do." I am so happy to meet you. It has been a long time since I communicate to you orally. And O! how much I pray, how I work, to throw around your path was bright and joyous principles. I know the unhelpfulness of your life. I know that within the chamber of your soul deep appreciation of faithful lies hidden, that the world so little understands or knows. The happiest hours of your life—yes, the happiest hours—are those that find alone in the silent communings of your soul. Short, but happy, life together will again. When you shall have dropped the moment now covers the spirit, you will find that all through the halls of your memory, Annie lies hanging golden pictures, that have grown your brain, which you will find to be living, when you come where I am. Flowers were interesting to us in your world, I have culled in the garden of our souls. Here I can strew path-way with fragrant flowers; but I am able to separate them where you are; I can wait and strengthen you by my great love, to the sorrows and afflictions of the earth-life little longer until your change comes, and the stream of time will throw back the gates of life, and bid you enter in with me, and in hand we will go, for then you will have a born in a life, and the change called death you find will have been the key that has set your mortal spirit free.

Voices from the People.

For the Religio-Philosophical Journal.

Letter from Col. D. Goodwin.

BROTHER JONES: Have recruited my health on my quiet farm during that two years, I now feel it my duty to go out into the field of labor, and do all the good I can in the cause of reform, religiously, politically and social. I will answer calls to lecture, and to organize societies anywhere within five hundred miles of St. Louis—free of any charge other than travelling expenses, my object is not to make money, but to aid bringing about a new order of things, in preaching the pure gospel of Jesus Christ—the great mission of Nazareth, and prove from my own experience, "life everlasting," the communion of saints, that the spirits of departed friends can and do aid us in many ways. As freely as I receive, so freely shall I give, in healing the sick, casting out devils, cleansing the lepers, preaching the gospel to the poor, etc.

I am, truly yours,

R. D. GOODWIN.

Kirkwood, Mo., April 3, 1868.

For the Religio-Philosophical Journal.

Michigan State Spiritualist Association.

The semi-annual meeting of the above Association will be held in Paw Paw, Van Buren County, Mich., commencing Friday, June 12th, 1868, at two o'clock P. M., and continue over Saturday and Sunday following.

The citizens of Paw Paw will make arrangements to accommodate a large number of delegates and visitors. It is hoped that every society of Spiritualists in the State will be represented. The unparalleled progress of the cause throughout the State gives earnest of a full and very interesting convention.

The officers of the Association are requested to be present for business purposes the evening previous, at which time also the Speaker's meeting will convene, pursuant to adjournment.

D. M. Fox, President.

L. B. BROWN, Secretary.

For the Religio-Philosophical Journal.

Recognition of a Spirit.

BROTHER JONES: I notice in the RELIGIO-PHILOSOPHICAL JOURNAL of February 15th, a communication purporting to have been given by Samuel Hulet, Hulet it should be. I was not acquainted with Mr. Hulet, but I learn from many of those who were that the communication was exceedingly characteristic of the man. Mr. S. Hulet lived many years in Galena, owned a smelting furnace there; was very wealthy; was benevolent, and very sociable; said to be good company, and was what we call a free thinker. I learn that his wife died many years ago, so I have not yet been able to ascertain the particulars of her character. Mr. H. S. Townsend tells me that he had a little acquaintance with her; says he believes she was a church-goer, and that his idea of her was, that she was an excellent woman, and quite intelligent.

H. H. WAX.

April 21, 1868.

For the Religio-Philosophical Journal.

Letter from Dr. Lawrence.

FRIEND JONES:—Having just read the resolutions respecting missionary labor, in this state, as published in the JOURNAL, also the Appeal of the Missionary Bureau, I write to inform all whom it may concern, that myself and wife are in the field as independent missionaries, as we have been for years past, and that we propose to remain in this state for some months, and will do what we can towards giving the people our glorious gospel, without stipulations of money and price. We remain here during this month, and return to Galva the first Monday in May, after which, we are at the service of any society that may wish to hear our songs, poems and the new Gospel according to our version. We intend holding out-door meetings, picnic gatherings, grove conventions. We will gladly co-operate with Spiritual, Progressive and Temperance people everywhere.

Address—Galesburg, Ill., care of Dr. McCall. Yours, for the triumph of Truth and Love, B. M. LAWRENCE, M. D.

For the Religio-Philosophical Journal.

To the Spiritualists of the Northwest.

DEAR BROTHERS AND SISTERS: Your kind letters of invitation to come to see you, and discourse an hour on our God-given religion, have been received and I take this means of stating to one and all that it is impracticable for me to leave Chicago for the present, we have tremendous work on hand to lay firm and solid, the fact, science and philosophy of Spiritualism, it is from this city of the Northwest, the centre of thought and intelligence should proceed the purest, holiest and divinest truth that man was ever called upon to receive and make his own, it is to consolidate and build up an institution which shall be a great blessing to this part of the country, my energies are for the present devoted, and it cheers me to think that I am only a worker among many who are consecrating their lives to the advancement of truth, one dear brother having just left us at the call of the angel world, who I met, for the first time, at a private circle about three months ago, impressed with the fact that he was selected for a high and noble mission. I invited him on our platform, he sustained himself nobly; last Sunday, tears ran down our cheeks as he described the loved ones that had passed on before, it was a baptism of the Holy Ghost. Brother Blain, I invoke God's blessing on your divine mission that you may be treated kindly by those to whom you minister, and that they may remember that the laborer is worthy of his hire which is too often forgotten.

To you who have written me in regard to missionary work, I reply that I am not responsible for any delay as I am not a member of the bureau and have no control over that organization.

Your's for the truth, J. SPETTIGUE.

For the Religio-Philosophical Journal.

Letter from Ada Hoyt Foye.

S. S. JONES, DEAR SIR: Your paper, mailed to my address, was duly and thankfully received. Both my husband and myself congratulate you upon the re-establishment of your good paper. The cause is flourishing here finely. Mrs. Laura De Force Gordon is lecturing here at present, is well received, has good audiences, and by her clear, logical arguments has interested our best intellects, who could not otherwise have been reached. She lectures to-morrow (Friday) night in the Senate Chamber at Sacramento, which has been tendered her by that body. Her subject is, Elective Franchise, or who shall vote. She delivered that same lecture here in San Francisco, to the surprise of many who expected a woman's rights tirade, but she did well, not referring to woman but to principle.

Mrs. Laura Cuppy is lecturing at Sacramento, to the largest audiences yet gathered in that city, and is doing a noble work. She has won laurels here in San Francisco, of which she may well be proud, as her peculiar style is adapted to those who are asking for the bread of life, but whose lives seem broken. God bless her! The faithful war-horse, Bro. Benjamin Todd, is still dealing his great blows against crumbling theology, with telling effect. He has been pioneering every town, village and hamlet, and is sowing the seed of truth which will, in the future, bring a rich harvest.

As for myself, I still peculiarly challenge investigation of the Spiritual Phenomena peculiar to my mediumship, every Tuesday evening, to good and appreciative audiences, assuring them if any one can solve the (seeming) mystery, I will gladly go forth and present it to the world, with the same zeal that I have heretofore presented my convictions to them. Last Tuesday, I spoke warmly of your paper, and did all I could to interest my audience in the necessity of cultivating the desire for knowledge through the Spiritual Literature of the day. Visions you all the success possible, for your rise and progress in our beautiful faith, believe me, purs in the cause of Truth.

San Francisco, March 5th, 1868.

Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday the 28th inst.

And we invite each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States, to attend and participate in the business which may come before said Convention.

Isaac Rehn, President.

Warren Chase, Vice President for New York.

A. B. Justice, " " Pennsylvania.

Thomas Garrett, " " Delaware.

Jacob Weaver, " " Maryland.

A. Jackson Davis, " " New Jersey.

John, " " Maine.

Frank Chase, " " New Hampshire.

D. P. Wilder, " " Vermont.

William White, " " Massachusetts.

Immanuel Searle, " " Connecticut.

Hudson Tuttle, " " Rhode Island.

W. T. Norris, " " Illinois.

Mary Severance, " " Wisconsin.

Charles A. Fenn, " " Michigan.

" " Missouri.

" " California.

" " District Columbia.

" " Kentucky.

" " Tennessee.

" " Georgia.

Henry J. Osborne, " " Minnesota.

S. Y. Bradstreet, " " Iowa.

L. K. Joslin, Treasurer, Rhode Island.

Henry T. Child, M.D., 634 Race Street, Philadelphia, Secretary.

Deaths.

Departed from her mortal form, in Genesee, Waukegan county, Wis., April 11th, 1868, MRS. BETSY SPRAGUE, wife of John Sprague, aged 75 years.

She had been for years a believer in Spiritualism. The harmonious philosophy enabled her to meet death calmly and fearlessly, without a murmur or a sigh. She was beloved by all who knew her, and a kind, devoted wife and mother.

Her numerous friends will miss her mortal presence, yet they have the blessed assurance that she has gone to the glorious summer land, sometimes to visit them in spirit.

The large concourse of people who assembled in the Congregational Church to pay their last tribute of respect to the form of the deceased, and the rapt attention with which they listened to a spiritual discourse by the writer, told plainly that they were interested in the subject of life, death and immortality.

Gone just over the river,
To meet an angel band,
Who came part way to aid her
In nearing the heavenly strand.

Gone to dwell with the angels,
Gone to the other shore;
A mother, a dear companion,
A friend to the orphan and poor.

Gone! yet a little longer,
Then the angels will open wide
The pearly gates of Eden,
To welcome you to her side.

MRS. F. A. LOGAN.

[BANNER OF LIGHT please copy.]

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers.

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Send me the true age of the spirit, at the time he or she passed from earth-life, and full name.

Usually when I am controlled for taking likenesses, if the particular spirit I am requested to sit for cannot present himself or herself to the spirit controlling, he gives the likeness of some other spirit whose likeness can be taken, which is frequently afterwards recognized. Thus the effort is not abortive, as it would be if the spirit whose likeness is desired could not be given, and no other one was given at such sitting.

These likenesses are all taken in a darkened room, and favorable conditions are required. Then the medium's hands are mechanically controlled by the spirit-artist—the Medium being in no wise responsible for results further than to observe required conditions.

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By MRS. ELIZABETH OSGOOD GOODRICH WILLARD. Chicago, Ill.; Published for the author by J. R. Walsh. 1868. 1 Vol., large 12 mo., nearly five hundred pages. Price, \$2.25.

This book claims to solve many natural problems, among which are the mysteries of sex and human organization, thereby showing the natural law of a true, harmonious, social organization, that shall emancipate the laborer from the capitalist, and woman from the domination of man.

Some of the ablest editors of the press have pronounced this a very remarkable, wonderful work.

As a title to be expected as a snow storm at the tropics, or as a fire at the north pole. The writer betrays a knowledge of the course and results of modern science which few writers of either sex can boast. She discusses questions which may well tempt the curiosity of the reader, etc.—New York Weekly Tribune, January 15.

"We are glad that an American woman of such deep and pure insight has taken her place among the pioneers of reform—true philosophers. Bold, original and comprehensive in thought, it is not a work to be lightly read or carelessly considered. Simply and earnestly she interprets the teachings of nature, and that would carry it to every home on the globe."—Editor of the Revolution, New York City, February 8.

"All in all, this is a wonderful book, worthy the perusal of every honest thinking man and woman in the land."—Workman's Appeal, Dayton, Ohio.

"The author writes with undoubted strength of conviction that she is authorized to announce a new development of truth."—Phrenological Journal, March number.

"It should have a sale as wide as the wants and weaknesses of humanity, and that would carry it to every home on the globe."—Editor of the Revolution.

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NOTICE OF MEETINGS.

OLAND, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATLANTA, MISS.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. A. H. Allen.

MINNAPOTA, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveless, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at 10 A. M. Conductor, J. H. Kimes.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, A. M., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, South Street, every Sunday evening at 7 o'clock. Conductor, J. S. Loveless; Secretary, Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Music Hall, 100 State Street, Broadway.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 10½ A. M. 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. L. P. Freeman, Conductor; Mrs. Martha Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 A. M. Lecture at 2½ P. M., in Franklin Hall (formerly the South Baptist Church), corner of C Street and Broadway, every Sunday. All are cordially invited. C. H. Kimes.

CHARLESTOWN.—The First Spiritualist Association of Charlestown meets every Sunday evening at 8 o'clock, at 20 State Street, every Sunday at 2 and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M. in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Eve every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Street, and Concord Street, at 2 and 7 o'clock, every Sunday, 3 and 7½ P. M. Admission—Ladies 5 cents; gentlemen, 3 cents. Children's Progressive Lyceum assemblies at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to 42½ Grand St., Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winimmin Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. R. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday, at 2 and 7 o'clock, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday evening at 8 o'clock, at 300 Commercial Street. Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Miss Abbie H. Roper.

HARTFORD, CONN.—Spiritual meetings are held every Sunday afternoon, for conference or lectures, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets at 10½ A. M. Conductor, J. P. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ A. M., and 7½ P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening, in Farnsworth Hall, 106 Broadway. Conference every Sunday at same place at 2 P. M. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th Avenue and West 29th street. Lectures at 7½ P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

NEW YORK, N. Y.—The Spiritualists hold meetings every Sunday at 10½ A. M., and 7½ P. M., in Lyceum Hall, West Second, near Bridge Street. The Children's Progressive Lyceum meets at 12½ P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland Street, Brooklyn, every Sunday, at 10½ A. M., and 7½ P. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and for the purpose of the Children's Progressive Lyceum, on Thursday evening at 7½ o'clock, in Grenada Hall (Upper Room, No. 112 Myrtle Avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner of Fourth and South Ninth streets, Brooklyn. For further particulars apply to J. S. Dow, at 7½ o'clock, in McCarter Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 A. M., and 7 P. M. Lyceum meets at 2 P. M. Mr. George Rose, Conductor; Miss O. Rose, Guardian.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Canal and Pearl streets, every Sunday at 10½ A. M., and 7½ P. M. Children's Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are held at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy, by J. S. Dow, at 7½ P. M., upon the Philosophy of Spiritualism, and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian. Lyceum meets at 10½ A. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ A. M., and evening President, C. B. Campbell; Vice Presidents, Mrs. Sarah Conley and Mrs. C. B. Campbell; Recording Secretary, Mrs. T. C. G. Sylvester; Recording Secretary, H. L. Ladd; Children's Progressive Lyceum at 12½ P. M. H. Ladd, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

DELOIT, Wis.—The Spiritualists of Deloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday in the Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ A. M., 2 and 7½ P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

CHARLES, A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Colony, Conductor of Lyceum.

CLEVE, O.—Progressive Association hold meetings every Sunday in Willis Hall, Children's Progressive Lyceum meets at 10½ A. M. B. French, Conductor; Mrs. M. Morley, Guardian.

CHICAGO, ILL.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sunday evening. Children's Progressive Lyceum meets at 10½ A. M., and the Conference at 7½ P. M. All well advanced Spiritualists meet at 7½ P. M. T. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Concord Hall. Children's Progressive Lyceum every Sunday afternoon at 2 P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

RICHMOND, IND.—The Friends of Progress hold meeting every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M., and 7½ P. M., in Temperance Hall, Market street between 2d and 3d streets.

SYCAMORE, ILL.—The Children's Progressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, P. M., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. H. R. Jones, Guardian.

The Free Conference meets at the same place on Sunday at 3 P. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

ADRIAN, MICH.—Regular Sunday meetings at 10½ A. M., and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at 10½ A. M. J. S. Dow, Conductor; Mrs. M. A. Stearns, Guardian.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2 and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. M. A. Stearns, Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meet every Sunday at 10½ A. M., at Lafayette Hall. H. H. Oran, Conductor; Mrs. Anna M. Middlebrook, Guardian.

DEDUCTION.—The Spiritualists of this place held regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolpit, A. Silistson, W. Stockwell, V. Stockwell, E. Hulbert and J. Hulbert.
 DETROIT, MICH.—The Detroit Society of Spiritualists, and Friends of Progress, meet at 180 Woodward avenue, Good Temple's Hall. Lectures at 10½ A.M., and 7½ P.M. A. Day, President; C.B. Randall, Corresponding Secretary. Lyceum at 2 o'clock P.M. M. J. Mathews, Conductor; Mrs. R. L. Lutz, Guardian.
 LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Literary Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; J. A. Ceman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.
 MAZO MANDI WILLARD'S—Progressive Lyceum meets every Sunday at 2 p.m. at Mazo Willard's Hall. Alfred Senior, Conductor; Mrs. Jane Senior, Guardian. The First Society of Spiritualists meet at the same place, every Sunday, at 3 p.m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senior, Secretary.
 LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.
 MANCHESTER N. H.—The Spiritualists hold meetings every Sunday at 10 A. M. and 2 P. M., in the Police Court Room. Eastree, A. B. A. Seaver, President; S. Paulsen, Secretary.
 CARITHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.
 WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.
 SACRAMENTO, CAL.—Meetings are held in Turn Verin Hall on K street, every Sunday at 11 a.m. and 7 p.m. Mrs. Laura Cuddy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p.m. in Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.
 ROCHESTER, N.Y.—Religious Society of Progressive Spiritualists meet in Altizer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p.m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Mary Ann Post, Guardian; C. W. Hebard, President Society.
 PITTSBURGH, MASS.—Lyceum Association of Spiritualists hold Sunday afternoon at 2 p.m. two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged.—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storor, Feb. 2 and 8; L. P. Greenleaf, March 1 and 8.
 FITCHBURG, M.S.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged.—Mrs. C. F. Taber during January.
 QUINCY MASS.—Meetings at 2½ and 7 o'clock P. M. Progressive Lyceum meets at 13½ P. M.
 FOXBORO, MAS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.
 CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.
 PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.
 MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Room, corner Washington avenue and Fifth street. Services at 3 p.m.
 DOVER AND FOXBORO, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall in Dover at 2 p.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 7½ p.m.
 WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonical Hall, Woodward's Block, 135 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday at 11 a.m. and 7 p.m. Speakers engaged.—J. M. Peebles during January; Mrs. Nellie J. T. Brigham during February; Mrs. C. Wilcoxson during March; Mrs. Abigail Wilhelm during April. Conference, Tuesday, at 9 p.m. Platonic School, Thursday, at 7 p.m. John Mayhew, President.
 TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p.m. Children's Lyceum at 2½ p.m. Monroe J. Keith, Conductor; Mrs. Louise Keith Guardian.

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